

BIBLICAL ARGUMENTS – LIFE AFTER DEATH FOR EVERYBODY AND SALVATION STILL POSSIBLE

The prison in the afterlife keeps a person until he repays his full moral debt:

M't:5:24: Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. / **M't:5:25:** Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. / **M't:5:26:** Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. (also Luke 12:57-58)

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Lord's mercy, support and forgiveness for sinners. He treats them not like enemies, but as sick people in need of help and this is what he teaches His followers to do also. He died for all the sinners of all times and, surely, sinners don't stop being sinners after the moment of their death. Also they do not stop having free will (or else they will be rather animals than men) so they can still choose between good and evil. Once converted to the right path, the blood atonement of the Lord guarantees their return to their Father's house

M't:9:13: But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. (also Mark 2:17)

M'r:2:17: When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. (also Luke 5:32)

Lu:15:4: What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? / **Lu:15:5:** And when he hath found it, he layeth it on his shoulders, rejoicing. / **Lu:15:22:** But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: / **Lu:15:23:** And bring hither the fatted calf, and kill it; and let us eat, and be merry: / **Lu:15:24:** For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Lu:23:24 Then said Jesus, Father, forgive them; for they know not what they do.

M'r:11:25: And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

M'r:11:26: But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Lu:6:37: Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

1Jo:2:9: He that saith he is in the light, and hateth his brother, is in darkness even until now.

Ro:5:8: But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

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The real enemy behind the worldly sinners belongs to the dark part of the spiritual world, the army of Satan

Eph:6:12: For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

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The Lord's mercy cannot be smaller in the great spiritual world than on this small Earth. He is faithful in all circumstances and in all times

Lu:16:10: He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

He 13:8: Jesus Christ the same yesterday, and to day, and for ever.

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Lord's mercy promise reward for anyone (including nonbelievers and great sinners) who once helps another fellowman in need in the name of one of His disciples:

M't:10:42: And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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Reincarnation is possible (example of John the Baptist who was the prophet Elias) and also the earthly payment of the worse debts from previous lives (same example: Elias/ Elijah himself killed the prophets of Baal)

M't:17:11: And Jesus answered and said unto them, Elias truly shall first come, and restore all things. / M't:17:12: But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. (also Mark 9:11-13) / **M't:17:13: Then the disciples understood that he spake unto them of John the Baptist.**

M'r:9:13: But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

M't:11:13: For all the prophets and the law prophesied until John. / M't:11:14: And if ye will receive it, this is Elias, which was for to come.

M't:26:52: Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Re:13:10: He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

1Ki:18:40: And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. 1Ki:19:1: "Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword."

Job:1:21: And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

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There is life after death also for unbelievers and not one necessarily one involving hellish conditions. Example of unbelievers who died long before the Lord's time on earth and to which, according to His statement, will be granted the power to judge His contemporary.

M't:12:41: The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

M't:12:42: The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. (also Luke 11:31-32)

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Unbelievers, although not knowing the Lord, have the law written in their hearts and can be righteous

Ro:2:13: For not the hearers of the law are just before God, but the doers of the law shall be justified. / Ro:2:14: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: / Ro:2:15: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

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The Gospel was preached also to the people in the afterlife (dead meaning here not having the body of flesh anymore), even to those in hell („prison”)

1Pe:4:6: For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

1Pe:3:18: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: / **1Pe:3:19:** By which also he went and preached unto the spirits in prison;

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The real meaning of death as life without a relationship with the Lord

Eph:2:5: Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Joh:5:24: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. / **Joh:5:25:** Verily, verily, I say unto you, The hour is coming, and now is, when THE DEAD SHALL HEAR THE VOICE OF THE SON OF GOD: and they that hear shall live.

Joh:11:25: Jesus said unto her, I AM THE RESURRECTION, AND THE LIFE: he that believeth in me, though he were dead, yet shall he live:

Joh:17:2: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. / **Joh:17:3:** And THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM THOU HAST SENT.

Ro:6:11: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

1Tm:5:6: But she that liveth in pleasure is dead while she liveth.

1Jo:3:14: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Ro:14:9: For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

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The will of God is to save everybody

M't:18:14: Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Lu:9:56: For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

M't:19:25: When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? / M't:19:26: But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. (also Mark 10:26-17, Luke 18:26-27)

Ro:10:13: For whosoever shall call upon the name of the Lord shall be saved. (*no conditions – on this world or in the afterlife*)

1Co:15:22: For as in Adam all die, even so in Christ shall all be made alive. 1Co:15:23: But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1Co:15:24: Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 1Co:15:25: For he must reign, till he hath put all enemies under his feet. / 1Co:15:26: The last enemy that shall be destroyed is death.

1Tim:4:10: For our hope is in the living God who is the saviour of all people and particularly of all believers."

2Pe:3:8: But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. / 2 Pe:3:9: The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2Pe:3:15: And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

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Salvation is not due to merit, but to grace so, it is the will of the Lord

Eph:2:4: But God, who is rich in mercy, for his great love wherewith he loved us, / Eph:2:5: Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) / Eph:2:6: And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: / Eph:2:7: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. / Eph:2:8: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: / Eph:2:9: Not of works, lest any man should boast.

Heb:2:17: Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. / Heb:2:18: For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

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The Lord promises universal salvation

Ro:14:11: For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Ro:11:32: For God hath concluded them all in unbelief, that he might have mercy upon all.

Ph'p:2:10: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; / **Ph'p:2:11:** And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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In many verses the depictions of hell present it like a place of great torment for the souls, an eternal fire/ prison, but it is not necessarily implicit that the prisoner has to stay there forever

M't:13:42: And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (v si Mat 22:43, Mat 24:51, Mat 26:30)

M't:18:8: Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

M'r:9:43: And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: / **M'r:9:44:** Where their worm dieth not, and the fire is not quenched.

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There is a controversy concerning the real meaning of the original Greek word translated as "everlasting" in verses such as M't:25:46: And these shall go away into everlasting punishment: but the righteous into life eternal. Also the intention of the "punishment" needs to be understood:

"A ceaseless controversy rests on the meaning of αἰώνιος*), some contending that it signifies "everlasting," and nothing else; others that its sense is modified by the idea to which it is attached; and others again that it ought to be rendered by "aeonian," to which is given an indeterminate signification governed by our conception of the duration expressed by men."

"The word κόλασις**) in strict classical usage denotes punishment inflicted for the correction and improvement of the offender," ([Pulpit Commentary](#))

*) **) everlasting punishment = εἰς κόλασιν αἰώνιον

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" On the other hand, it must be admitted (1) that the Greek word which is rendered "eternal," does not in itself involve endlessness, but rather duration, whether through an age or a succession of ages; and that it is therefore applied in the New Testament to periods of time that have had both beginning and ending (Romans 16:25, where the Greek is "from æonian times," our version giving "since the world began"—comp. 2Timothy 1:9; Titus 1:2), and in the Greek version of the Old Testament to institutions and ordinances that were confessedly to wax old and vanish away (Genesis 17:8; Leviticus 3:17); and (2) that in the language of a Greek Father (Gregory of Nyssa, who held the doctrine of the restitution of all things) it is even connected with the word "interval," as expressing the duration of the penal discipline which was, he believed, to come to an end after an æonian intervening period. ([Ellicott's Commentary for English Readers](#))

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If we love God with a perfect love, there shoudn't be any fear towards Him (including towards His Judgment, when dealing with people we know and care about and believe they could have gone to hell)

1Jo:4:18: There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.